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A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. III.

THE TESTIMONY OF IRENÆUS, AND OF OTHER FATHERS IN THE CHURCH BEFORE HIM, OF IGNATIUS, OF POLYCARP, OF THE WRITER OF THE EPISTLE DESCRIBING POLYCARP'S MARTYRDOM, AND OF PAPIAS.

(Continued from p. 430.)

HAVING ascertained the time in which the Apocalypse was written, we may proceed to review the *external* evidence, which affects its authority. For we shall now be enabled to appreciate such testimony, by considering its approximation to the time when the book was published.

In the examination of this evidence, Michaelis has chosen to begin with that of Eusebius. But Eusebius wrote at an interval of more than two hundred

years from the time when the Apocalypse first appeared. In his days, doubts had arisen concerning the authenticity of the book—doubts which had no foundation on any *external* evidence, but which had been suggested by some writers from a consideration of its *internal* marks and character. The subject appears to have been in debate among the Christian critics in these times. Eusebius hesitated where to place the Apocalypse; whether among the undoubted books of the inspired Canon, or among those which were accounted spurious. He promises further information when the debate should be concluded; but we do not appear to have received it from him*.

I will begin, then, where we have more decided and authentic information; from Irenæus, whose competency to decide on this question we have considered. There are other testimonies, which, in point of time, are antecedent to this of Irenæus, but none so comprehensive, so positive, and direct. We shall review these with more advantage, after the consideration of this important evidence.

Irenæus, the auditor of Polycarp, and of other apostolical men, who had conversed with St. John, had the best means of information concerning the authenticity of the Apocalypse; and from the zeal which he shows, to discover the true reading of the passage in the Apocalypse, (by appeal to ancient and authentic copies, and to the testimony of apostolical men,) we may justly conclude that he took equal pains, and the same judicious methods, to assure himself concerning the writer of the book†. But Irenæus, in many passages, ascribes this book to “*John the Evangelist, the disciple of the Lord,—*

* Euseb. H. E. lib. iii. c. 24, 25.

† Irenæus, lib. v. c. 30. Euseb. H. E. lib. iii. c. 18.

“ *that John who leaned on his Lord’s breast at the last supper**.” There are twenty-two chapters in the book of Revelation, and Irenæus quotes from thirteen of them, producing more than twenty-four passages, some of considerable length. The candid and judicious Lardner, after an examination of this evidence, says, “ His, (Irenæus’,) testimony for this book is so strong and full, that, considering the age of Irenæus, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist†.”

The testimony of Irenæus may be supposed to extend from about thirty or forty years after the date of the Apocalypse, to about eighty years after the same period, viz. the year of our Lord 178, when he is said to have published the books which contain this testimony‡. But during this period of eighty years, other writers appear to have quoted, and acknowledged the Apocalypse. We will now, therefore, take a retrospect of their quotations and allusions, which will give additional weight to the testimony of Irenæus; while, from a recollection of his evidence, theirs also will derive support.

Ignatius is mentioned by Michaelis as the most ancient evidence that can be produced, respecting the authenticity of the Apocalypse. He lived in the apostolical times, and died by a glorious martyrdom in the year 107, as some writers state, though others have placed this event a few years later. He is commonly supposed to have made no mention of the Apocalypse; and this his silence, amounts, in the opinion of Michaelis, to a rejection of the book. “ If Ignatius,” says he, “ had seen and acknow-

* Irenæus, lib. iv. 37. 50. 27.

† Cred. Gosp. Hist. art. Irenæus.

‡ See Cave and Lardner.

“ ledged the Apocalypse as the work of John the
 “ Apostle, he would probably, when he wrote his
 “ Epistles to the Christian communities at Ephesus,
 “ Philadelphia, and Smyrna, have reminded them of
 “ the praises, which, according to Rev. ii. 1—7. 8—
 “ 11. iii. 7—12. their Bishops had received from
 “ Christ, more particularly when he addressed the
 “ Church of Ephesus; because, in his Epistle to
 “ that Church, he particularly reminds them of the
 “ praises bestowed on them by St. Paul.”

The connexion of idea and train of thought, expected from Ignatius upon this occasion, is indeed *natural*, but it is not *necessary*; so that the want of it will not amount to any proof that Ignatius had never seen, or that he rejected, the Apocalypse. Ignatius was not a Bishop of any of the Seven Churches to which it was addressed, nor of any of the Churches in Asia properly so called, but of Antioch in Syria; and his familiarity with so obscure and mystical a book, would depend much upon his own turn of mind, and bent of study. We know that many eminent divines of our own times have been very little conversant with the Apocalypse; and we know that many of those, who are conversant with the book, are little inclined to quote it in their sermons and popular addresses; for they appeal to those books of Scripture with which they suppose their auditors most acquainted.

Besides, we are to take into our account the peculiar circumstances under which this Father of the Church wrote his Epistles, which are the only remains of his works. He was a prisoner, upon travel, guarded by a band of soldiers, whom for their ferocity he compares to leopards*, and by them hurried forward, in his passage from Antioch to Rome, there

* Ad Romanos, sect. v.

to be devoured by wild beasts. In such circumstances, he would write at uncertain seasons, with frequent interruption, his train of thoughts necessarily broken; and his quotations, depending probably on memory alone, would be inaccurate. From these causes it has happened, that the references of Ignatius to sacred Scripture, in his hasty Epistles, may be styled allusions, rather than quotations; and to many of the sacred books he appears not to allude at all. The Epistle to the Ephesians is the only book expressly named by him. Of the Gospels, he only quotes, or even plainly alludes, to those of St. Matthew and St. John. And it will appear dubious to those who examine the writings of this Father, whether the Acts of the Apostles, or any of the Scriptural Epistles, are either indubitably quoted, or alluded to by him, except that to the Romans, the First to the Corinthians, to the Galatians, Ephesians, Philippians, and the Second to Timothy. But shall we affirm, that Ignatius rejected two of the Gospels, and fourteen other books of sacred Scripture, because no evident allusion to them can be found in these his hasty Epistles? No one will make this affirmation. The authenticity and divine inspiration of these books are supported by other and sufficient evidence: and the conclusion which Michaelis invites us to draw, from the silence of Ignatius respecting the Apocalypse, must appear rash and unfounded. It is in contradiction to the remarks of this able critic himself, in his observations on the same subject, in another passage of his work. For he tells us, after having first assigned the reasons on which he grounds his assertion, that “ It is therefore no
“ objection to the New Testament, if it is so seldom
“ cited by the Apostolic Fathers; and even could
“ any one be produced, who had not made a single
“ reference to these writings, it would prove as little

“ against their authenticity, as St. Paul’s never hav-
 “ ing quoted the Epistles of St. Peter, or the Gos-
 “ pels of St. Matthew and St. Luke.” But if this
 holds good, as applied to the Scriptures in general,
 it is peculiarly applicable to a book of mysterious
 prophecy, and of so late publication as the Apoca-
 lypse. And we cannot conclude, even if it should
 appear that Ignatius has not mentioned the Apoca-
 lypse, nor alluded to it, that “ it was unknown to
 “ him : nor if it was known to him, that he did not
 “ believe it genuine ; nor yet, that his silence con-
 “ cerning it amounts to a rejection of it.” This an-
 swer to Michaelis may be applied, and I trust effec-
 tually, in case it shall be concluded that Ignatius
 “ has passed over the Apocalypse in silence.” But
 there are some passages in his Epistles, which may
 perhaps be admitted to allude to this sacred book. It
 may be thought, that if Ignatius had not seen the
 Apocalypse, he would not have used certain expres-
 sions which he has employed in the following passa-
 ges. I shall present them at length, because they
 have never yet been produced.

Rev. i. 9.

Εν ὑπομονῇ Ἰησοῦ Χριστοῦ.

Ignat. ad Rom. ad fin.

Εν ὑπομονῇ Ἰησοῦ Χριστοῦ.

The text of the Apocalypse is here taken from the
 approved edition of Griesbach ; and it is a confirma-
 tion to be added to his supports of this text, that it
 was thus read by Ignatius. This expression, though
 the idea be quite scriptural, is to be found, I believe,
 in no other passage of the New Testament, but in
 this of the Apocalypse only.

Rev. xxi. 2.

Τὴν πόλιν τὴν ἁγίαν ἀπὸ τοῦ Θεοῦ
 ἡτοιμασμένην ὡς νυμφὴν
 κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

Ignat. ad Ephes. sect. 3.

Λίθοι ναὺ παῖρος
 ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ—κατὰ πάντα
 κεκοσμημένοι ἐν ὁλοαῖς Ἰησοῦ Χριστοῦ.

Here the use of the word *κεκοσμημενοι*, following so immediately after the words *ητοιμασμενοι* and *Θεοι*, and with such connexion of thought and of imagery, affords reason to suppose, that Ignatius had seen this passage of the Apocalypse. Ignatius appears to me to comment on St. John, referring this passage to the fourth chapter of the Epistle to the Ephesians, where the same images are used, and by a comparison with which it is best explained. A better illustration cannot be given of *κεκοσμημενην τῷ ἀνδρὶ αὐτῆς*, than in these parallel words of Ignatius, *κεκοσμημενην ἐν ὁλαῖς Ἰησοῦ Χριστοῦ*. The one is the mystical expression; the other is its meaning, when disrobed of the figurative dress.

Rev. xxi. 3.

Ignat. ad Ephes. sect. 15.

Καὶ αὐτοὶ λαοὶ αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ Θεὸς ἵνα ὡμεν αὐτοῦ ναοὶ, (fors,
(λαοὶ,) καὶ αὐτὸς
Ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν. Ἡ ἐν ἡμῖν, Θεὸς ἡμῶν.

Both these passages seem to have reference to 2 Cor. vi. 16. *καὶ ἐσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἐσονται μοι λαός*, which is taken from Lev. xxvi. 12. *καὶ ἐσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἐσεσθε μοι λαός*; or from Jer. xxxi. 33. *καὶ ἐσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν*. or Jer. xxxii. 38. *καὶ ἐσονται μοι εἰς λαόν, καὶ ἐγὼ ἐσομαι αὐτοῖς εἰς Θεόν*. or from Ezek. xxxvii. 23. *καὶ ἐσονται μοι εἰς λαόν, καὶ ἐγὼ κυρίως ἐσομαι αὐτοῖς εἰς Θεόν*.

I have produced all these passages to show in what degree Ignatius can be supposed to quote from or allude to each. The expression, in the *first part* of the sentence, may be taken from any, or all of them, as well as from this passage in the Apocalypse. But the peculiar turn and form of the *latter clause* is only to be found here. And I think it probable, that Ignatius would not have relinquished the form observed in the other quotations for this mode of expres-

sion, which is very peculiar, if he had not seen and remembered it in the Apocalypse. They are, indeed, the very same words ; only with that grammatical alteration which was necessary to fit them to the circumstances ; that is, to the application which Ignatius makes of them to himself, and his readers.

I submit the consideration of these passages to the learned reader, who may perhaps determine, that Ignatius has not "passed over the Apocalypse in silence."

The next writer, from whom Michaelis expects evidence respecting the Apocalypse, is the old Syriac translator. He has taken considerable pains to show, that the first Syriac translation is of great antiquity*. But whoever has read the notes of his learned translator upon this part of Michaelis' works, must be convinced that there is no sufficient evidence to show, that the Syriac version was made before the fourth century ; because the first quotation from it is by *Ephrem*, who lived in that period†. In this case, it cannot be admitted as an evidence belonging to this early class.

HERMAS, or the author bearing that name, or the Shepherd, is not mentioned by Michaelis. But Lardner has produced some passages from this book, by which he was inclined to think, that Hermas "had seen and imitated the Apocalypse." I have examined these passages attentively, but can see no such particular expressions, (such as we have observed in Ignatius,) as will lead me to conclude that *Hermas* had seen this book. There are, indeed, images and descriptions which bear some affinity to those of the Apocalypse ; but the sources from

* Introd. vol. 1. part 1.

† Marsh's Notes to Michaelis' Introd. vol. 2. ch. vii. sect. 6.

which these were probably derived, may be shown in other parts of sacred Scripture. There appears to me nothing either in the imagery or expression of Hermas which will prove that he copied after the Apocalypse. But the time in which Hermas wrote, is supposed by Lardner and others, upon probable grounds, to have been before the conclusion of the first century: some name the year 75, others 92*; but as this book was written at Rome, it is not probable that the author could, in any part of that century, have obtained a sight of the Apocalypse, which, as we have observed, began to be circulated in Asia, only about the year 97. If Hermas had seen the Apocalypse, it is to be expected that his narration would have been strongly and unquestionably tinged with the imagery and appropriate expressions of this sublime book†. If, then, Hermas wrote before he could see the Apocalypse, his silence is no evidence against its authenticity: but it is an additional proof, to be classed with those of the preceding chapter, that the Apocalypse was not published till late in Domitian's reign.

POLYCARP has not been cited as an evidence in the question before us. He is reported by Irenæus to have written many epistles. But only one of these is come down to us. And this is so replete with practical exhortations, that there is little reason to expect in it any quotations from this mystical book. We have, however, other reasons to conclude, that Polycarp received the Apocalypse as divine Scripture; because it was so received by Irenæus, his Auditor, who appeals to him and the Asiatic Churches, over one of which Polycarp presided, for

* Tillemont.

† This seems to be the case in the Apocryphal Esdras. Compare 2 Esdras ii. 42—47. with Rev. vii. 9. Also, vi. 17. 31. 58. V. 4. vii. 57, 58. ix. 38. x. 37. xi. 5. 22.

the truth of his doctrines. This apostolical man suffered martyrdom, about seventy years after the Apocalypse had been published. An account of this event is given in an interesting Epistle written from the Church of Smyrna, over which Polycarp had presided. In this Epistle, part of which is reported by Eusebius*, there seem to be some allusions to the Apocalypse, which have escaped observation. And if the Apocalypse was received by the Church of Smyrna at the time of Polycarp's death, there can be no doubt but it was received by him, their Bishop and Instructor.

In Rev. i. 15.

The feet of the Son of Man are described,

Ὁμοιοὶ χαλκολίβανῳ ὡς ἐν καμίνῳ
πτερυγμένοι.

In the Epistle,

The body of the suffering Martyr is represented,

Οὐκ ὡς σαρξ καίομενη, ἀλλ' ὡς χρυσὸς
καὶ ἀργυρὸς ἐν καμίνῳ πυρωμένοι.

That the writer did not use the word χαλκολίβανος, may be accounted for, by his having in view, at the same time, another passage of Scripture, 1 Peter i. 7. where the Apostle compares the suffering Christians to "gold tried by the fire;" but why did he, after having used the word *gold*, omit the δια πυρός δοκιμαζόμενος of St. Peter, to substitute ἐν καμίνῳ πυρωμένοι? Why, but because he was led to it by this passage of the Apocalypse? besides, in Rev. iii. 18. we read also χρυσιον πτερυγμενον ἐκ πυρός.

The pious and sublime prayer of Polycarp at the awful moment when the fire was about to be lighted under him, begins with these words, Κυριε, ὁ Θεος, ὁ παντοκράτωρ. They are the identical words in the prayer of the Elders, Rev. xi. 17. Κυριε, ὁ Θεος, ὁ παντοκράτωρ.

From these instances, perhaps, some confirmation

* H. E. lib. iv. c. 15.

is derived, that Polycarp and his disciples of the Church of Smyrna, received the Apocalypse.

Papias belongs likewise to the apostolical age, and is said to have been an Auditor of St. John*. This Father is asserted by Andreas, Bishop of Cæsarea, who wrote in the fifth century, to have given his testimony to the Apocalypse†; and is classed by this writer in the list of those who are well known to have testified in its favour; with Irenæus, Methodius, and Hippolitus. What writings of Papias had descended to the time of Andreas, we do not know; but to us there have come down only a few very short fragments preserved by Eusebius‡. In these we have no mention of the Apocalypse. They treat of other subjects; of the Gospels chiefly. And to two only of the four Gospels has Papias given evidence. Yet no one has doubted, for this reason, whether Papias received the other two. Yet, as Papias was then treating on the Gospels, it is stronger evidence against St. John's Gospel that he did not mention that Gospel, than that he omitted to mention his Apocalypse. The same is the case with the quotations of Papias from the Epistles of the New Testament. It is said by Eusebius, that Papias quoted from the First Epistle of Peter and the First of John, and no other of the epistles are mentioned as quoted by him. Yet no notion has thence been entertained, that he rejected the other Epistles of the Sacred Canon. "He confirms these which he has mentioned," says Lardner§, "without prejudicing the rest."

Upon the same footing stands his *silence* concerning the Apocalypse. And this silence, in these short

* Irenæus, lib. v. 33. Euseb. H. E. lib. iii. c. 39.

† Proleg. ad Apoc.

‡ H. E. lib. iii. 39.

§ Cred. Gosp. Hist. art. Papias.

fragments of his works, would be no evidence against it, even if we had no assurance that he received it as holy writ. But such assurance we have from Andreas of Cæsarea*.

Michaelis collects, from some expressions of Eusebius†, that Papias had nowhere cleared up the important question, "whether John the Presbyter, who "also lived at Ephesus, was the writer of the Apocalypse." But how can we expect such determination from Papias, when it appears that the question was never agitated in his time? Eusebius himself, in the fourth century, first started it. Dionysius of Alexandria, in the century preceding, had mentioned some other John as, *perhaps*, the author of the book: but even *he* does not mention *John the Presbyter*. Nor is there any evidence that it was ascribed to any other than to John the Apostle, by any orthodox writer

* Michaelis is willing to suppose, (p. 466,) that Andreas had no proof of what he asserts, and that he concluded Papias to be an evidence in favour of the Apocalypse, merely because Papias was a Millenarian. This is, at most, a *conjecture*, for the support of which he refers us to what is afterwards said by him of Andreas, when he comes to speak of Gregory of Nazianzum. When we turn to that passage, (p. 490,) which is designed to invalidate the testimony of Andreas by this argument, "that he who had falsely represented Gregory, "as an evidence for the Apocalypse, may be supposed to "have done the same concerning Papias," we find that *even by the admission of Michaelis*, Gregory has quoted the Apocalypse in two passages of his writings. Which quotations will he found, (when we come to examine Gregory's evidence,) more than sufficient to counterbalance the circumstance of the Apocalypse not being mentioned in his Metrical Catalogue. Michaelis, at last, leaves the question undecided. And so the testimony of Andreas remains unimpeached by him. Papias appears also by the testimony of And. Cæs. to have commented on the Apocalypse; ἐπὶ λεξέως on the text. See cap. xxxiv. Serm. xii. of And. Cæs.

† Page 464.

of the Church, during the first century of its appearance in the world. The Alogi, a sect of heretics, ascribed it to Cerinthus ; but no one of the orthodox, before the third century, (as far as we know,) assigned to it any other than John the Evangelist. That Papias, therefore, never entered into the merits of this question, is of no disservice to the Apocalypse. On the contrary, the little that is said by him, and by the ancient Fathers, concerning the writer of the Apocalypse, shows, that no doubts arose, in the early times, concerning the person who wrote it. All who have spoken upon the question, have asserted John the Evangelist to be its author ; and they were not contradicted.

But that the Apocalypse was unknown to Papias, our author attempts also to prove from another passage of Eusebius* ; who, having mentioned that Papias had reported some doctrines and parables of our Saviour, not contained in the Gospels, but learnt by oral tradition, and among these some things that are fabulous, classes among the latter his Millenarian doctrine, “ That, after the resurrection of the dead, Christ will reign in person a thousand years on earth.” “ *I suppose,*” adds Eusebius, “ that he acquired this notion from his inquiring into the saying of the Apostles, and his not understanding what they had delivered figuratively.” From this passage it is inferred, that Papias was ignorant of the Apocalypse ; “ for why,” it is said, “ should he have recourse to oral tradition for the support of these principles, when the 20th chapter of Revelation would, literally interpreted, have much better suited his purpose ?” But this mode of proving is somewhat like that which we have lately examined, which was found to rest only on a *conjecture* of

* Lib. iii. c. 39.

Eusebius. For this rests only on a *supposition* of the same writer, equally unfounded. “*I suppose*,” says Eusebius, “that he acquired his Millenary notions from oral tradition :” but there is no other ground for this *supposition*, than that Papias had appeared to acquire some other information, and some other fabulous notions, by this method. But, if the 20th chapter of the Apocalypse, verses 4, 5, 6, literally interpreted, would, according to the confession of Michaelis, “have much better suited his purpose,” why may we not, with equal reason *suppose*, that he found it *did* suit his purpose? Certainly we can show, in this chapter, a passage, which, literally taken, would be a ground-work for Papias’ Millenary doctrines; but neither Eusebius, nor Michaelis, were able to prove any such oral tradition received by Papias, upon which he could found his notions of Christ’s Millenary reign on earth. But Eusebius may be mistaken in this *supposition*, because he is evidently so in another, which is contained in the same passage. He *supposes* Irenæus to have founded his Millenary notions on the tradition and authority of Papias; but Irenæus happens to have told us otherwise. For, in his fifth book against the heretics, chapters xxxii. xxxiii. xxxiv. xxxv. xxxvi. he rests this doctrine, partly indeed upon the tradition of the Elders, but chiefly on the promises of Scripture, which he quotes abundantly, producing also this passage of the Apocalypse: “In the Apocalypse, and “the Apocalypse alone,” (says Michaelis, speaking of the Millenarian system,) “is this doctrine discoverable, if we take all the expressions used in “the xxth chapter in a strictly literal sense: and “this is the chapter on which all the Millenarians of “modern ages have principally grounded their opinions.” And why, then, not Papias?

To me there appear to arise two powerful arguments in favour of the antiquity and divine origin of the Apocalypse, to be derived from a consideration of the times of Papias. 1. The Millenary doctrines appear then first to have taken that form, agreeably to the xxth chapter of the Apocalypse, which, *literally interpreted*, would supply those notions. 2. If the Apocalypse had been written after the times of Papias, after the times when he had broached these doctrines, and had not been a work of divine origin, the ingenious author of it, (who will be supposed, from this passage, to have favoured the Millenarian tenets,) would not have contented himself with that short description of the terrestrial reign of Christ, which is contained in three verses of his xxth chapter. He would have enlarged on a topic so flattering to the Christians, in the manner used by Papias or his followers, and not have left the description restricted to that brevity and obscurity which bespeak a work published before these notions had prevailed.

I may have detained the reader too long with what relates to the evidence of Papias: but it seemed to me to require a particular examination; because Michaelis, when he sums up the evidence for and against the Apocalypse, still takes it for granted, that Papias knew nothing of this book; and considers this circumstance as sufficient to balance against the express testimonies of the learned Origen, a determined Anti-millenarian, in its favour.

(To be continued.)

CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY

REV. xix. 10.

The Testimony of Jesus is the Spirit of Prophecy.

[Continued from page 28.]

WE have seen how precarious all our reasonings on divine prophecy must be, when built on no better grounds than those of human fancy and conjecture. The text supplies us with a principle, as *we* believe, of divine authority; as *all* must confess, of scriptural authority; that is, of the same authority as that on which prophecy itself stands.

This principle has been explained at large. It affirms that *Jesus*, whose person, and character, and history, are sufficiently known from the books of Scripture, *is the end and object of the prophetic system* contained in those books.

We are now at liberty to reason from this principle. Whatever conclusions are fairly drawn from it, must to the believer appear as certain truths; must to the unbeliever appear as very proper illustrations of that principle.

In general, if difficulties can be removed by pursuing and applying scriptural principles, they are fairly removed; and the removal of every such difficulty on these grounds must be a presumption in favour of that system, whether we call it of *prophecy* or *revelation*, which is thus found to carry its own vindication with it.

From the principle of the text may, I think, be deduced, among others, the following conclusions; all of them tending to clear the subject of prophecy, and to obviate some or other of those objections, which prejudiced or hasty reasoners have been disposed to make to it.

I. My first conclusion is, "That on the idea of such a scheme of prophecy, as the text supposes, a considerable degree of obscurity may be reasonably expected to attend the *delivery* of the divine predictions."

There are general reasons which show that prophecy, as such, will most probably be thus delivered. For instance, it has been observed, that as the completion of prophecy is left, for the most part, to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision, either human liberty must be restrained, or human obstinacy *might* be tempted to form the absurd indeed, but criminal purpose, of counteracting the prediction. On the contrary, by throwing some part of the predicted event into shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of heaven is avoided. This reason seems to have its weight; and many others might still be mentioned. But I argue, at present, from the *particular* principle under consideration.

An immense scheme of prophecy was ultimately designed to bear testimony to the person and fortunes of Jesus. But Jesus was not himself to come, till what is called the *last age* of the world, nor all the purposes of his coming to be fully accomplished till the *end* of that age.

Now whatever reasons might make it fit, in the view of Infinite Wisdom, to defer the execution of this scheme to so distant a period, may probably be

conceived to make it fit that the *delivery* of it should be proportionably dark and obscure. A certain degree of light, we will say, was to be communicated from the date of the prophecy; but it is very conceivable that the ages nearer the completion of it, might be more immediately concerned in the event predicted; and that, till such time approached, it might be convenient to leave the prediction in a good degree of obscurity.

The fact answers to this presumption. Prophecies of very remote events, remote I mean from the date of the prediction, are universally the most obscure. As the season advanced for their accomplishment, they are rendered more clear; either fresh prophecies are given, to point out the time and other circumstances, more determinately; or the completion of some prophecies affords new light for the interpretation of others, that are unfulfilled. Yet neither are we to conceive that those *fresh prophecies*, or this *new light* removes all obscurity; enough is still left to prevent or disappoint the efforts of presumption; and only so much additional clearness is bestowed on the prophecy, as the Revealer saw fit to indulge to those who lived nearer the time of its completion.

But this is not all: By looking into that plan of Providence, which respects Jesus, and the ends to be accomplished by him, as it is drawn out in the sacred writings, we find a *distinct* reason for the obscurity of the prophecies, relative to that subject.

We there find it to have been in the order of the divine councils, that between the first dawnings of revelation, and the fuller light of the Gospel, an intermediate and very singular economy, yet still preparatory to that of Jesus, should be instituted. This economy, (for reasons, which it is not to our present purpose to deduce, and for some, no doubt, which we should in vain attempt to discover,) was to continue for many ages, and *while* it continued, was to be

had in honour among that people, for whom it was more immediately designed. But now the genius of those two dispensations, the Jewish, I mean, and the Christian, being wholly different; the one carnal, and enforced by temporal sanctions only, the other spiritual, and established on better promises, the prophets, who lived under the form of these dispensations, (and the greater part of those who prophesied of Jesus lived under it,) were of course so to predict the future economy, as not to disgrace the present. They were to respect the *law*, even while they announced the *Gospel*, which was, in due time, to supersede it*.

So much, we will say, was to be discovered as might direct the thoughts of men towards some better scheme of things, hereafter to be introduced; certainly so much, as might sufficiently evince the divine intention in that scheme, when it should actually take place; but not enough to indispose them towards that state of discipline, under the yoke of which they were then held. From this double purpose, would clearly result that character, in the prophecies concerning the new dispensation, which we find impressed upon them; and which St. Peter well describes, when he speaks of them, as dispensing a light indeed, but a *light shining in a dark place*.

Upon the whole, the delivery of prophecy seems well suited to that dispensation which it was given to attest. If the object in view had been one single event, to be accomplished all at once, it might perhaps be expected that the prophecies concerning it would have been clear and precise. But if the scheme of christianity be what the Scriptures represent it to be, a scheme, commencing from the foundation of the world, and unfolding itself by just degrees through a

* D. L. vol. v. p. 218. Lond. 1765.

long succession of ages, and to be fully accomplished only at the consummation of all things, *prophecy*, which was given to attend on that scheme, and to furnish a suitable attestation to it, must needs be supposed to adapt itself to the nature of the dispensation; that is, to have different degrees of clearness or obscurity according to its place in the general system; and not to disclose more of it, or in clearer terms, at one period, than might consist with the various ends of wisdom which were to be served by the gradual opening of so vast and intricate a scene.

Another circumstance of affinity with this, is apt to strike us in the contemplation of the scriptural prophecies. There is reason to believe that more than one sense was purposely inclosed in some of them; and we find, in fact, that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that which may be reasonably thought the primary and immediate view of the prophets themselves. This is what divines call the DOUBLE SENSE of prophecy; by which they mean an accomplishment of it in more events than one; in the same system indeed, but at distant intervals, and under different parts of that system.

Now, as suspicious as this circumstance may appear at first sight, it will be found on inquiry, to be exactly suited to that idea of prophecy which the text gives us of it, as being from the first, and all along, intended to *bear testimony to Jesus*. For from that idea I conclude again,

II. "That prophecies of a *double sense* may well be expected in such a scheme."

And where is the wonder that, if prophecy was given to attest the coming of Jesus and the dispensation to be erected by him, it should occasionally, in every stage of it, respect its main purpose; and, though the immediate object be some other, it should

never lose sight of that in which it was ultimately to find its repose and end?

It hath been before observed, That between the earlier notices concerning Jesus and the advent of that great person, it seemed good to Infinite Wisdom, (I speak in terms suited to the representation of Scripture,) to institute the intermediate economy of the Jewish law. Among other provisions for the administration of this law, *prophecy* was one; and, upon its own pretensions, a necessary one; for the government claims to be strictly *theocratical*; and the people, to be governed by it, were to be made sensible, at every step, that it was so. Therefore, the interesting events in their civil history were to be regarded by them, as coming within the cognizance, and lying under the control of their divine Governor: to which end a race of men were successively raised up among them to give them warning of those events, and, by this divine foresight of what was seen to be accomplished in their history, to afford a clear conviction, that they were in fact under that peculiar government.

Add to this, that the *law* itself, so wonderfully constructed, was but a part, indeed the rudiments, of one great scheme; was given, not for its own sake, but to make way for a still nobler and more generous institution; was, in truth, a preparatory state of discipline, or *pædagogy*, as St. Paul terms it, to bring the subjects of it, in due time, to *Christ**.

Jesus, then, the object of the earliest prophecies, was not overlooked in this following dispensation; which was, indeed, instinct with presages of that divine person. *It gave the shadow of good things to*

* Gal. iii. 24.—ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν.

come, but the body was of Christ* The legal prophets, in like manner, while they were immediately employed, and perhaps believed themselves to be solely employed, in predicting the occurrences of the

* Coloss. ii. 17. Hence, St. Austin affirms roundly, "That, to such as consider the genius of the revealed system, the Old Testament must appear a continued prophecy of the New."—*Vetus Testamentum, recte sentientibus, PROPHETIA est Novi Testamenti* [contr. *Faustum*, l. xv.] and St. Jerome speaks of it as a generally received maxim, "That it is the manner of sacred scripture, to deliver beforehand, the truth of futurity in types"—*hunc esse morem scripturæ sanctæ ut futurorum veritatem præmittat, in TYPIS* [Hieron. T. iii. 1127.]—I know, that the ancient fathers, and from them many moderns, have exposed themselves to much and deserved censure, by pursuing this principle too minutely and superstitiously, in their mystical and allegorical comments on the Jewish scriptures. But men of sense will consider, that a principle is not therefore to be rejected, because it has been abused. For instance, that the Passover was instituted with a reference to the sacrifice of Christ, that the paschal Lamb was, in the language of St. Austin, a *prophecy*, or in that of St. Jerome, a *type*, of the Lamb of God, will seem highly credible to one who considers the aptness of the correspondence in two related parts of the same system: But, that the famous Law in Deuteronomy, concerning the marriage of a brother's widow, was *prophetic*, or *typical* of the duty, incumbent on the ministers of the gospel, to espouse the widowed church of Christ, is certainly much less clear, and will scarcely be admitted even on the authority of St. Austin. Hoc ipsum—quod uxorem fratris ad hoc frater jussus est ducere, ut non sibi, sed illi sobolem suscitet, ejusque vocaret nomine, quod inde nasceretur: quid aliud in *figura præmonstrat*, nisi quia unusquisque Evangelii prædicator ita debet in Ecclesia laborare, ut defuncto fratri, hoc est Christo, suscitet semen, qui pro nobis mortuus est, et quod suscitatum fuerit, ejus nomen accipiat? *Contr. Faustum*, l. 32. St. Austin might, perhaps, say for himself, that he had an example of this practice in the mystical comments of St. Paul: it may be so: but an *example* followed without warrant in this instance by the learned father, and not improbably ill understood by him.

Jewish state, were at the same time, preluding, as it were, to the person and dispensation of Jesus; the Holy Spirit, which inspired them, bearing out their expression, and enlarging their conceptions, beyond the worth and size of those objects which came directly in their view.

There is nothing in this account of *prophecy* but what falls in with our best ideas of the divine wisdom; intently prosecuting one entire scheme; and directing the constituent parts of it to the general purpose of his providence, at the same time that *each* serves to accomplish its own.

This double or secondary sense of prophecy was so far from giving offence to Lord Bacon, that he speaks of it with admiration, as one striking argument of its divinity. *In sorting the prophecies of scripture with their events*, (a work much desired by this wise author, and intended by this lecture,) *we must allow*, says he, *for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age**.

But, that we may not mistake or pervert this fine observation of our great philosopher, it may be proper to take notice, that the reason of it holds in such prophecies only as respect the several successive parts of one system; which being intimately connected together, may be supposed to come within the view and contemplation of the same prophecy: whereas, it would be endless, and one sees not on what grounds of reason we are authorized, to look out for the accomplishment of prophecy in any casual, unrelated events of general

* Adv. of Learning, b. ii.

history. The scripture speaks of prophecy, as respecting Jesus, that is, as being one connected scheme of Providence, of which the Jewish dispensation makes a part : so that here we are led to expect that *springing and germinant accomplishment*, which is mentioned. But had the Jewish law been complete in itself, and totally unrelated to the christian, the general principle *that a thousand years are with God but as one day*, would no more justify us in extending a Jewish prophecy to christian events, because perhaps it was eminently fulfilled in them, than it would justify us in extending it to any other signally corresponding events whatsoever. It is only when the prophet hath one uniform connected design before him, that we are authorized to use this latitude of interpretation. For then the prophetic spirit naturally runs along the several parts of *such* design, and unites the remotest events with the nearest ; the style of the prophet, in the mean time, so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable.

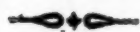
So that, with this explanation, nothing can be more just or philosophical than the idea which Lord Bacon suggests of divine prophecy.

(To be continued.)

FOR THE CHRISTIAN'S MAGAZINE.

CHURCH OF GOD.

Nº. XV.



Officers, &c.

TO a critical knowledge of the original tongues, a scribe well instructed in the kingdom of God must add an extensive acquaintance with *facts* necessary for explaining scriptural subjects.

These facts are greatly diversified in their nature, and are to be gathered from various provinces of human research. The more immediately important may be classed under the general heads of *historical* and *physical* facts.

To the historical class belong—

1. Annals; which record distinguished events, ecclesiastical, civil, political, military, commercial, &c.
2. The government, resources, and institutions of a country.
3. The biography of famous individuals.
4. Public and private customs and manners.
5. The state of the sciences, of literature, and of the arts.

The *physical* class comprehends facts relating,

1. To the system of the world—

2. To those phenomena, the study of which forms, what is commonly called, Natural Philosophy ; and in which the progress will be short and slow without the help of *mathematics*—

3. To natural geography, geology, &c.

4. To the natural history of animals, especially of man.

The catalogue might easily be enlarged ; for there is no department of human knowledge or skill which does not furnish something of value to a good Divine. The design of the foregoing specification is merely to exhibit a summary of things which embrace copious details, and with which an accomplished and well-armed theologian ought to be conversant. An adept in all of them he can hardly become ; but such an acquaintance with them as shall enable him to turn their lights in upon obscure parts of the holy writings ; and to dissipate the artificial darkness created by the foe, he may and should acquire.

“ And can so much human learning—such volumes of history—such long narratives of political things and political men—so much natural philosophy, and astronomy, and geography, and all the rest of it, be necessary to preach the Gospel of salvation ? Cannot a minister prove from the Bible that men are lost and perishing, but he must fetch his argument from the story of kings and kingdoms whereof not one of his audience in twenty ever heard the names ? Can he not tell them of Jesus Christ, without telling them of Alexander the Great, or Mahommed, or Genghis Khan ? Can he not display the grace of God, without the diagrams of Euclid ? nor treat on scriptural symbols, without an algebraical equation ? May not his doctrine be heavenly, unless he calculate eclipses ? And must he be unable to dig for the hidden treasures of wisdom, without plunging into the belly

“ of a mountain, or the bottom of the sea? Where
 “ did the Apostles get such qualifications? What
 “ had your human learning to do with the ‘ mouth
 “ and wisdom’ with which Peter and John, two *igno-*
 “ *norant and unlearned men*, put to silence all the
 “ Rabbis of the Sanhedrim? By what means do
 “ numbers of the most devoted, faithful, and success-
 “ ful labourers in the Lord’s vineyard, make full
 “ proof of their ministry, and commend themselves
 “ to every man’s conscience in the sight of God?”

Against such glowing interrogation, reason wages an unequal war. Confounding and jumbling together things which have no alliance; tacking an absurd conclusion to an acknowledged truth, and pressing the fiction home upon the untutored mind with an air of pious triumph, it cannot fail of persuading multitudes, who fancy they are convinced because they are amazed; and, arguing much more from their wonder than from their understanding, become the intractable converts of zeal without knowledge.

Our reply is short.

The Apostles furnish no precedent. All their defects were supplied by the inspiration of the Holy Ghost. What progress would they have made without it? It will be time enough to quote them when we are placed in their circumstances, and can claim their supernatural aids. Let the Spirit of God be the miraculous instructor, and we shall immediately dispense with human learning. In that case we will leave the feet of Gamaliel, and hang upon the lips of a fisherman or a scavenger. Till then, we hold ourselves excused. But it is with the worst possible grace that we are referred to the Apostles as patterns of an *illiterate ministry*, when the Holy Ghost was at the pains to teach them, *by miracle*, things of which we are confidently told the Christian ministry have no need whatever!

As little can be gained by the examples of an illiterate ministry in later times and among ourselves.

That a plain, uneducated man, of good native sense, may unfold the elementary, which are the essential, doctrines of the cross, with propriety, with interest, and with effect—that God has often used, and still uses, the ministry of such men in calling sinners to the fellowship of his Son Jesus Christ, is both true and consolatory. Nay, he has made individuals, alike destitute of information and of talent, the instruments of conversion and confirmation to other individuals of superiour minds and attainments. But we are not, therefore, to pick out all the unlearned lackbrains among Christians, and set them to instruct the men of sense and education. God's sovereignty over-rules our infirmities, our mistakes, and even our follies, for the production of good; when, without his interposition, they could have produced nothing but evil. Yet this does not alter the nature of things. It magnifies, by contrast, the greatness of God; but shows no respect to the littleness of man. Our infirmity is infirmity still; and our follies are follies still. They are not converted into strength, correctness, and wisdom—nor are they to be repeated by us—because God has graciously controlled them for our own benefit and the benefit of others. Talent is his gift; learning is obtained by the favour of his auspicious providence. His people are under a sad delusion when they affect to despise his bounty; and to honour that which it is given to destroy—we mean—*Ignorance*. He is also a sovereign. He may do as it pleaseth him. He can fit his instruments for their work. But his sovereignty is no rule of *our* action; and we must take instruments as we find them; i. e. such as *he* has made them. When we come with *our* offerings, we must bring of our *best*. As we cannot change the nature of means, we are

bound to select those which are, in themselves, best calculated to insure the end. Now ignorance is not so well adapted to instruct as knowledge is: nor can stupidity acquire or apply knowledge as talent can. God employed an ass to rebuke the madness of a prophet; but it does not follow that other asses are destined to a similar office; and are expected to bray as often as they encounter a prophet. We have no objection that modern Balaams shall be put to the same school; but we must first see the same power exerted to qualify the Teacher, and *enable* the “dumb ass to speak with man’s voice;” or we shall heartily join in requiting the noise of His *Dumbness* with a sound cudgelling; the precedent in the book of Numbers to the contrary notwithstanding.

If good is effected by ignorant imbecility, the true conclusion is, that means make no difference when God chooses to act; as all difficulties are equal, that is, are nothing, to omnipotence. But we abuse our reason; injure the truth; and affront the HOLY ONE, when, from such a fact we conclude, whether formally or practically, that we are to clothe ignorance and imbecility with the authority, and assign them the duties of knowledge and power. We tacitly put ourselves on a level with God; we indirectly assert our omnipotence. Grant, as we cheerfully do, that, through the divine blessing, good has often been done, and much good too, by persons whom we should have pronounced unfit, on account of either talent or literature, or both, for the ministry of reconciliation—Does it follow, that, with the same blessing upon proper qualifications, the good would not have been much greater; especially as we do not argue on the supposition of miracles? It is a law of God’s own enacting, and it is kept in operation by his continual agency, that all bodies shall gravitate, or tend in their motion, toward the center of the earth. But

will a feather, therefore, overcome the resistance of the air as easily, and fall to the ground as rapidly, as a stone, seeing they are both acted upon by the same force? God preserves, by his Spirit, the functions of the animal economy. Shall, therefore, a kitten draw as much as a horse? It is his visitation which sustains our spirits. Shall the brains of a fool perform, on this account, the intellectual exploits of genius? The analogy is perfect, because the principle is universal, pervading all the divine constitutions with which we have any acquaintance. The argument which it furnishes on the point before us, is irresistible; concluding with the force of nearly mathematical evidence, against the notion we are combatting; and demonstrating that, other things being equal, the most intelligent ministry will bring most glory to God, and most happiness to men. In the mean time, let Christian ministers and judicatories ponder solemnly the *principle* of the following extract from the prophet Malachi: *Ye brought that which was TORN, and the LAME, and the SICK; thus ye brought an offering. Should I accept this of your hand? saith JEHOVAH. But CURSED be the DECEIVER which hath in his flock a MALE, and voweth and sacrificeth unto JEHOVAH a CORRUPT thing! For I am a GREAT KING, saith the LORD of hosts, and my name is dreadful among the heathen.* This fearful commination is levelled against the PRIESTS *who PROFANED JEHOVAH's name.* And the profanation consisted precisely in their consecrating to him the *worse*, when they might have consecrated the *better*. "He that hath ears to hear, let him hear!"

But all such declamation is founded upon a supposition which is manifestly false: viz. that a minister of the Gospel has nothing to do in his official instructions, but to insist upon the simplest doctrines of the Gospel in their simplest form. That they have

been very extensively habituated to this practice where vital religion is cherished, admits of no dispute. But that the habit is a good one, admits of much. We institute no comparison between *always* preaching the simple truths of Christ, and not preaching them at all, or preaching them very seldom, and very slightly. When my own conduct is criminated, it is no justification to plead that my neighbour's is worse. The evil to which we object, solemnly and decisively object, is, the keeping Christian people in a state of perpetual childhood. God has charged us to "leave the principles of the doctrine of Christ, and go on to perfection." He has forbidden us to be continually occupied in "laying the foundation of repentance from dead works; of faith toward God; of the doctrine of baptisms; of laying on of hands; of resurrection of the dead; and of eternal judgment." Yet it is not to be questioned; the fact is clear as day, that the mass of evangelical ministers never build above the "foundation;" never get out of the principles or mere rudiments of Christianity. Take what text of the Bible they will, you always find them teaching some one or other of these "rudiments;" always working at some part or other of this foundation. We do not blame them for this; but for doing nothing else. For seldom or never rising in their instructions higher than those things which the veriest novices in religion understand almost as well as themselves. There is little consultation of the wants of different classes: little distribution of his portion to every one in due season. There is milk for babes. Good. Let the milk never be withheld: but there should be more. There is no meat for strong men. It is milk, milk, milk. This is the complaint. The effect is, that Christian knowledge is very scanty, and Christian attainments very low: so that hundreds and thou-

sands of our most pious people are ready to be tossed about with every wind of doctrine which does not blow them out the precincts of their elementary principles. There are few incitements to study the Bible. With the exception of some doctrinal passages and moral precepts, it is a book of darkness. Some parts of it are even falling into neglect, and comparative contempt.

Hence the facility with which dissensions multiply, and all manner of sects and pretenders draw away disciples after them. Such is the effect. The immediate cause we have stated. The primary and efficient cause is more remote. *It is in the DEFECTIVE TRAINING of the MINISTRY itself.* We speak it boldly; because it is a most serious, and a most seasonable, though a painful and unpopular truth. Incapacity we lay aside: but we cannot too deeply lament that where there is not this incurable malady, yet, partly from want of previous preparation, and partly from want of means to pursue their studies after entering upon their functions, the ministers themselves cannot enrich their public instructions. The Bible is not expounded; it cannot be expounded—It is not understood; it cannot be understood by men without learning, however respectable their native powers. Who can illustrate the modes of speech used by the scripture, its allusions, its similes, its parables, its symbols, unimbued with the knowledge of Eastern climate, customs, arts, and institutions? Who can trace and show the accomplishment of prophesy, without large historical inquiry? Who can repel the attacks, and wipe off the aspersions of unbelievers, if he be a stranger to those researches from which the attacks derive their force, and the aspersions their filth? The thing is impossible. In honest truth, the bible is to most of our clergy a sealed book. Their ignorance is unsuspected, because they have, for the most

part, to deal with men more ignorant than themselves. But it is not to be conceived how few are the instances in which they could satisfy decent and proper questions, compared with those which should put them to silence. Here is the true secret of that limited sort of preaching which so generally prevails in our pulpits. Our ministry cannot help themselves. They do not know any thing else. Their communications run the length of the *matter* which they have to communicate. Even the fiercest decriers of human learning never forget to display every patch and shred of it which they accidentally pick up. None more sure to turn up the bottom of their treasury than themselves. If any of them chance upon a smattering of letters, his light shall never expire under a bushel: the world shall be in no danger of losing the benefit of his lore. And though in thrusting it out upon his hearers he slander his authorities, by murdering their sense and their names together, he shall be admired as a prodigy, and revered as an Apostle. Say the ministers of religion what they will, if they employ no learning in their ministrations, it is because they have none to employ: and it is adding deception to misfortune, to play off their inability under the mask of a higher degree of spirituality of mind, and a purer desire of glorifying the divine teaching.

The evil is alarming; it is enormous. It has so overgrown our country, and is so deeply rooted, that its eradication by human effort is at best problematical. So long, and so commonly have both ministers and people been accustomed to it, that it is hard to convince many of them of its being an evil at all. The standard of ministerial character has been gradually lowered down from its once imposing elevation to the level of every voluble and boisterous prater. That

which was formerly considered as the acquisition "of children and those of weaker capacity," is now, with many, the ministerial attainment. The Churches have begun to reap the fruits of that tree which their own apathy and parsimony have nourished, if not planted. The bitter morsel has been only tasted hitherto. The meal of gall and wormwood is yet to come. Let them not deceive themselves. The period of desolation is at hand. They have been warned and entreated, years and years together, to provide for the suitable education of their ministry; and they have been deaf as adders to the voice of expostulation. Slow-paced retribution has begun her march, and will fulfil her work. Even now, the United States must be searched through for a single man fit to occupy a post of eminence or of danger; and the dearth threatens to increase. Let us not have the lullaby of, Peace, peace, when fearful facts thicken upon us every hour. If the same apathy shall continue; if strenuous exertions be not speedily, extensively, and perseveringly used, there will be no averting the ruin. Things must rush on from bad to worse, till the truth of the Gospel corrupted, its glory obscured, and its power withdrawn, an horror of thick darkness overspread the land.

FOR THE CHRISTIAN'S MAGAZINE.

INFIDELS often boast that the men of real talent and learning are on their side. Considerations of prudence and policy conceal, they assert, the real sentiments of such men, and make them pass openly for Christians; but that, as the phrase is, they know better, and are, in heart, philosophers; in other words, Infidels, is maintained with all the confidence of an incontestible verity.

Without pressing the inconsistency of these gentlemen in treating so roughly the *motives* of others, seeing they are so exquisitely sensible to every impeachment of their own, we shall draw out of their premises, and, we think, fairly, an inference which will leave them very small cause of triumph.

The assertion is that men of talents and literature, although ostensibly Christians, are, in fact, infidels. Then they must be a pack of gross hypocrites; since they solemnly profess, and endeavour to propagate, doctrines which they do not believe. Nay, they are hypocrites of the foulest sort. They not only dupe their less discerning fellow-men, but they mock and blaspheme the most High God, in imploring his blessing upon what they verily believe to be a system of fraud and forgery. All this is evident upon the face of the representation. They must be such hypocrites if they are indeed infidels, while they pass themselves off for sincere believers. Now the inference is, that, by the infidel's own showing, there is *nothing in infidelity to make a man honest!!!* The very *principle* of his triumph is, that his friends among the Christians are a set of scoundrels. A man may be a cheat, an impostor, a deliberate, habitual liar, and yet a very good brother-philosopher!! We agree with him entirely. But, then, it is rather an awkward affair for those who proclaim themselves to be impartial inquirers after *truth*! If they can glory in the secret adherence to their cause of any who are constantly decrying it as false and pernicious: love what they will, they do not love the truth—They lay too heavy a load upon the credulity of poor human nature, if with *such* boasting in their mouths they ask our belief in their own sincerity. A fine account of a modern philosopher—a genuine inquirer after the truth! He hugs himself in his alliance to knaves

who, with what they embrace as truth in their hearts, spend their whole lives with what they renounce, as a lie, upon their lips! And, then, with very modest assurance, turns round and rails at hypocrisy and hypocrites!

But suppose that there are among the unbelievers men of honour and magnanimity enough, as we deny not there may be, to hate hypocrisy, and to disclaim all regard for such rotten professors of Christianity; still there is no disclaiming their *kindred*. They are full-blooded relations. For by the very fact of their making a *hypocritical* profession of Christianity, they are convicted of being infidels. They belong to the family, and Christianity disowns them with perfect propriety. God says of true Christians, that they are his people, "children that will not lie." Prove a man to be a hypocrite, and you prove him to be no Christian: by the very same act you prove him to be an infidel; for if he is not a believer, he is an unbeliever. As often, then, as an unbeliever charges hypocrisy upon a professed Christian, so often does he claim fraternity with a rogue. There is no getting out of the toils. Whether he hate hypocrisy or whether he do not, it comes to the same thing. Whoever makes a false profession of Christianity, does not believe it. He who believes not Christianity is an infidel: therefore all the hypocrites among Christians do really belong to the Infidels. We wish them joy of their company. The result, turn it which way you will, is one. *There is nothing in infidelity to make a man honest.* He who has probity enough to hate deception, owes that good quality to something else than his infidelity.

Q—

RELIGIOUS INTELLIGENCE.

FOREIGN.

THE CONVERSION OF THE JEWS.

THE London society for promoting Christianity among the Jews, commenced their active labours on the 25th of March, 1809—the anniversary, be it remembered, of the abolition of the slave trade. They have opened a chapel in Church-street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews :—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews :—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews ; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the vice-presidents of the infant society. A learned Rabbi, lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instructions of a respectable clergyman of the established Church, in the hope, that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to show that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases :—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread, and sometimes he had none : and although he lodged

among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices, as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father, almost starved, and almost naked, himself the picture of misery—which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent; they exhorted him to change his course of life, and attend the preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

Our readers will probably be interested by the following extract from the Report of this society. The account, we are told, is taken “from the well-authenticated narrative of Solomon Duitch, a learned Rabbi, and teacher of several synagogues in Germany; who having travelled, for seven years, from place to place, under doubts as to the truth of Christianity, at length openly professed himself a disciple of Christ, and lived and died in Holland as a minister of the Gospel. The Rev. Mr. Voss,” it is added, “now employed as a missionary in the East-Indies, had been his fellow-student at the university of Utrecht; and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

“In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which, for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th Nov. I had read so far of my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was

pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend, (the above-mentioned Rabbi,) about the contents of this chapter: neither could I find rest within me, till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked upon us; this put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when with tears in his eyes he spake thus to me: ‘O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition, that you keep the secret, for if the least word should get vent by you amongst the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?’ Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus: ‘My beloved friend, you see here in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what? for his own trespasses? Oh no! it was for our iniquities, and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German book is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah*; but, alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour; and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme

blindness and prejudices of our forefathers in general, in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!' Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself, and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—*See S. Dutch's Narrative. London edition, 1771, page 33.*"



THE JEWS IN LONDON.

Extract of a Letter from a Gentleman in London to his friend in Edinburgh.—London 4th June 1810.

I HAVE been here a week, and shall remain yet two weeks, to be present at the half-yearly meeting of the society for converting the Jews.

My principal, indeed my only reason for taking up my pen at this time, is to put you in possession of all that I have seen and heard with respect to this society since my arrival.

I have not the least doubt that the blessing of God has already in some measure crowned their efforts. I hear from the most respectable authority, that there is a considerable agitation in the minds of the great body of the Jews.—To

counteract the efforts of the society, they have subscribed a large sum for establishing an hospital for their own sick ; a school to educate fifty boys and as many girls ; and a society for visiting their sick.—This is all most satisfactory, since it proves to a demonstration, that they do not judge the efforts of the new society contemptible, seeing that they are taking such active measures to defeat their plans. I understand also that the Jews have been strictly prohibited from writing in answer to any of the society's publications.—This is another hopeful sign, as it shows that they are afraid of discussion, or perhaps they use this as an excuse for declining it.—There is a general impression on the minds of the Jews themselves, either that the Messiah is to be born, or if he has hitherto been concealed, that he is to be manifested to Israel in the course of this or the next year—and in whatever way this has arisen, it must prove favourable to the attempts now making to turn their attention to Jesus.—Thirteen Jews are to be baptized next week at the half yearly meeting. O my friend, what an interesting spectacle will this be ! such a thing has not taken place since the days of the apostles ! The Rev. Mr.—— a most learned and respectable clergyman of the Church of England, informs me, that he considers some of these catechumens as being already solid, judicious, and established Christians.—One of those about to be baptized, was attacked and almost killed by his unbelieving brethren lately, and the society was obliged to remove him to another part of the town.

The young Rabbi from Jerusalem being in the country, I have not yet seen him ; but he is to be here before the half yearly meeting. Mr. —— is very highly satisfied with him, and thinks that there is a work of the Spirit of God on his soul. When he arrived in this country he was the proudest of men, thinking from the extent of his Rabbinical learning that there was no body like himself, but he is growing much more humble—he lately said to Mr. —— “ *When I came to this country I was very proud, but I now desire to be made like a little child.*” Large offers have been made to him by the Jews to return to them, but he has remained unmoved. They wrote him a flattering letter in Hebrew, lamenting that a man of his learning should leave the Synagogue, and in a manner offering him his own terms if he would come back.—This letter I think Mr. —— told me is in possession of the society. This young man says, that in the East many of the most

learned Jews are convinced that the Messiah is already come. Some Jews in this country do not scruple to say, that this is the case with many of themselves, but that they are deterred from confessing Christ, by the fear of being persecuted.

I was in the Jews chapel yesterday, and it was indeed a feast to my soul. To see more than thirty of the infant children of Israel, hymning the praises of HIM whom they had been taught to blaspheme, was most moving and interesting. Several of the elder boys have a most interesting appearance. They seem quite happy; indeed pleasure beams on their countenances. The natural talents of some of them are of an high order, and their progress in knowledge greatly surprised Mr. ——. Two or three of them are to be educated for the Ministry. There were, I am sure, not less than fifty Jews present at the chapel yesterday evening. In general, they seemed to hear with *fixed* attention, and I saw some hear with *deep* attention and interest. Some of them were of respectable appearance. One of these sat near me; I observed him join with the congregation in singing the psalms; but in a way as if he was afraid of doing it, that is, you saw his lips move in unison, and nothing more. He came to the vestry after service, and spoke to Mr. F——, and has requested to have some conversation with him on a future day.—He confesses himself, as I understand, to be already half a Christian. I saw another boy of 17 or 18 years of age come into the Committee-room after service and request some tracts.—These were given him, and he seemed most thankful for them, &c.



LONDON MISSIONARY SOCIETY,

Sixteenth General Meeting.

ON the second Wednesday in May, (the 9th day of the month,) the first meeting of the Society, was held as usual at the Rev. Rowland Hill's Chapel, Surry Road: it was never filled at an earlier hour; and multitudes, who came rather late, returned to their habitations disappointed. The chapel was full soon after nine o'clock. Mr. Hill commenced the service by reading the prayers of the established Church; after which Dr. Smith of Homerton, prayed in the pulpit; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32. 'A light to lighten the Gentiles.' From which words the preacher proposed, I. To explain the import of the text; and, II. To apply its testimony to Missionary exertions. Under the first head, the character

of Jesus was considered under the image of 'Light,'—the subjects of his influences, 'the Gentiles,'—and his manifestation to the world, universal illumination, for he rises upon the nations 'to lighten them.' II. In applying this testimony to Missionary exertions he showed, that it explains the principles on which they are founded; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged; namely, by revelation, by experience, and by existing circumstances.—Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18. 'It is good to be zealous always in a good thing.' The preacher made some judicious remarks on Religious zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians; and the state of the Heathen, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary cause, assembled at Mr. Jones' Chapel, in Silver-street, the former places of meeting for the annual business having proved too small. William Alers, Esq. (the treasurer being unavoidably absent,) was unanimously called to the chair. Dr. Cracknell, of Weymouth, implored the Divine blessing by prayer. The plan of the Society was read by Mr. Platt; and the minutes of the last annual meeting by Mr. Humphrys. The report of the directors was then read from the pulpit, by the Secretary. After which, the acceptance of the report was unanimously voted; and thanks to the Directors, for their assiduous attention to the concerns of the society. The cordial thanks of the meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The thanks of the Society were also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious ad-

dress, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early ; and the prayers of the church were read by the Rev. Mr. Huckwell, curate of the chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon ; which was delivered by the Rev. George Collison, of Hackney. This animated and appropriate discourse was founded on Psalm lxviii. 1, 2, 3, 6, 7. " God be merciful unto us, and bless us ; and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God ! let all the people praise thee ! Then shall the earth yield her increase ; and God, even our own God, shall bless ! God shall bless us, and all the ends of the earth shall fear him." In this prayer of the church for the heathen nations, the preacher considered, 1. The pre-eminent importance of its object,—' the diffusion of evangelical truth amongst the ' heathen, that thy way be known,' &c. 2. The propriety of its adoption arising from the explicit will of God. 3. The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c. 4. The glory of its accomplishment, the earth shall yield her increase, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, curate of the church. The Rev. W. B. Cocker, vicar of Bunny and of Runnington, in the county of Nottingham, delivered a pleasing discourse, from Acts xvi. 9, 10. ' And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us ; and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.' Several interesting remarks were made on this part of sacred history :—I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia ;—II. A view of the present state of vital Christianity—the deplorable condition of the heathen—the duty of assisting them—and the peculiar encouragements to attempt their relief ;—III. Exhortation to prayer, and to an active support of the cause of missions ; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an adjourned meeting of the society, held in the afternoon at the vestry of Sion chapel, the thanks of the society were voted to the several preachers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the meetings of the society.

Sion chapel was filled very early. Some persons took their seats three or four hours before the commencement of the sacramental service. The following is the order which was observed on the occasion: the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Titchfield. During the administration exhortations were given by Mr. Jones, of Silver-street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

Thus ended the *Sixteenth* general meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, "Faith, working by love," seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obedience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed, that, notwithstanding all they had read and heard of these meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!'—many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something, more than before, to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source

of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession:—"Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!"

ORDINATIONS.

ON Wednesday, the 9th of August, Mr. GARDINER SPRING was ordained to the work of the Gospel Ministry, by the Presbytery of New-York, (Presbyterian,) and installed Pastor of the Brick Church, in New-York. The Rev. Dr. Milledoler preached the ordination Sermon. The Rev. Dr. Miller presided, offered up the ordination prayer, and delivered the Charge to the Pastor. The Rev. Dr. Romeyn delivered the Exhortation to the Congregation.

ON Wednesday, the 12th of Sept. Mr. JAMES J. OSTRUM, was ordained to the work of the Gospel Ministry, by the Presbytery of Hudson, and installed Pastor of the United Congregations of Marlborough and New Paltz. The Rev. Mr. Isaac Lewis preached the Ordination Sermon, from Isaiah xl. 1. "Comfort ye, comfort ye my people, saith your God." The Rev. Mr. Andrew King presided, and offered up the ordination prayer. The Rev. Mr. John Clark gave the Charge to the Pastor. The Rev. Mr. John Johnson delivered the Exhortation to the Congregation.

Within five years past, thirteen ministers have been added to this Presbytery.

BALTIMORE BIBLE SOCIETY.

A Society of the above name has been formed in the city of Baltimore, similar to those of Philadelphia, New-York, and others, of which we have given information in our for-

mer numbers. On the 24th of September they organized and chose for their officers—

Rev. JOHN HAGERTY, *President.*

— JOHN GLENDY,

— JOSEPH G. I. BEND,

— JAMES INGLIS,

ISAAC BURNESTON, Esq.

} *Vice-Presidents.*

} *Corresponding Secretaries.*

Rev. ALEXANDER Mc CAIN, *Recording Secretary.*

BALTZER SCHAFFER, Esq. *Treasurer.*

Other Managers.

Rev. GEORGE DASHIEL,

— J. D. KURTZ,

— ROBERT ANNAN,

— FREDERIC BEASLY,

— JOHN HEALY,

— JOHN HARGROVE,

— GEO. ROBERTS, M. D.

— LEWIS RICHARDS,

Mr. ABRAHAM TONERDEN,

JAMES H. Mc CULLOCH, Esq.

WM. H. DORSEY, Esq.


JAMES Mc HENRY, Esq.

Mr. JOHN LIVINGSTON,

JOHN CRAWFORD, M. D.

Mr. ANDREW ELLICOT,

Mr. JAMES CAMPBELL.

 The Life and Death of the Rev. Mr. Ward, will appear in our next.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

Archives of Useful knowledge ; a work devoted to commerce, manufactures, rural and domestic economy, and the useful arts ; by James Mease, M. D. No. 2. of Vol. 1. for Oct. 1810. New-York, Williams & Whiting.

A Sermon, preached in the Presbyterian Church in Beekman-street, New-York, on Wednesday, August 8, 1810, at the ordination and installation of the Rev. Gardiner Spring, as pastor of said Church ; by Philip Milledoler, D. D. pastor of the Presbyterian Church in Rutgers-st. To which are added, Dr. Miller's Charge to the Minister, and Dr. Romeyn's Exhortation to the People. The whole published at the request of the Session of that Church. New-York, Williams & Whiting.

Vol. 4th of the whole works of the Rev. John Newton, late rector of

the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London, published by direction of his executors, in six volumes. New-York, Williams & Whiting.

The works of Alexander Hamilton ; comprising his most important Official Reports ; an improved edition of the Federalist on the new Constitution, written in 1788, with the names of the authors ; and Pacificus, on the Proclamation of Neutrality, written in 1793, in 3 vols. with elegant portraits of Mr. Hamilton, Mr. Jay, and Mr. Madison. New-York, Williams & Whiting.

The Psalms of David, with Hymns and Spiritual Songs. Also, the Catechism, Confession of Faith, and Liturgy of the Reformed Church in the Netherlands ; for the use of the Reformed Dutch Church in North

America; printed on fine paper, and a large type; the best edition ever published in this country. New-York, Williams & Whiting.

Dr. Smith's Sermon, and Address to the Senior Class; delivered the Sunday preceding commencement, in the College of New-Jersey. New-Brunswick, J. Simpson & Co.

An Inquiry concerning the Intellectual and Moral Faculties and Literature of the Negroes; with an account of the life and works of fifteen negroes and mulattoes, distinguished in science, literature, &c. By H. Gregoire, formerly Bishop of Blois, member of the Conservative Senate, &c. Brooklyn, Thomas Kirk.

Cyropedia, or the Institutions of Cyrus, &c.; translated from the Greek of Xenophon, by Ashley. B. B. Hopkins, & Co. Philadelphia; and Williams & Whiting, New-York.

In press, and will be published, in five or six weeks, by Williams & Whiting, of New-York, An Essay on the causes of the variety of complexion and figure in the human species; to which are added, Animadversions on certain Remarks made on the first edition of this Essay, by Mr. Charles White, in a series of Discourses delivered before the Literary and Philosophical Society of Manchester, in England. Also, Strictures on Lord Kaim's Discourse on the diversity of mankind. By the Rev. Samuel Stanhope Smith, D. D. President of the College of New-Jersey; and member of the American Philosophical Society; a new edition, enlarged and improved.

Prior & Dunning, of New-York, have in the press, Poems on the Abolition of the Slave Trade; written by James Montgomery, James Grahame, and E. Benger.

Melville Horne on Missions.—We understand that a number of the Students of the Divinity College, at Andover, design to devote their lives to Missionary services. With pleasure we learn, that they intend to republish an edition of "Letters on Missions, addressed to the Protestant Ministers

of the British Churches, by Melville Horne, late chaplain of Sierra Leone, in Africa." The glowing and manly eloquence, the warm, disinterested benevolence, and the ardent zeal for the extension of the kingdom of Christ, and the salvation of souls, which are conspicuous in these Letters, will cause them to be perused by Christians of every denomination, with more than common interest. They were not written to promote sectarian views, or party purposes. The grand object at which the author aims, is, "the diffusion of the Christian religion among those who *have no hope, and are without God in the world.*" We anticipate the approach of the day, when the subject, which is so eloquently and ably discussed by the chaplain of Sierra Leone, will attract a more general and earnest attention, in our country. There is no country on earth, on which more just and urgent claims can be made, for assistance in the promotion of Missions. There is abundance of property among us, which might be appropriated to the great object of evangelizing the heathen, without impoverishing us at all. There is wealth enough to spread the Gospel in many places, where the name of Jesus was never heard. When Christians of the present day shall possess the same feelings on this subject, that the primitive Christians did, we shall expect "the day of glory is nigh."

The price of the little volume, which we have just announced, will be only 25 cents, single; the usual deductions will be made to booksellers and others, who purchase by the quantity. We sincerely hope, that the religious public will seriously consider the great object which these Letters present, and inquire, whether there does not yet remain some important duties to the church and kingdom of Christ, which have been wholly neglected, or too partially and imperfectly fulfilled.

Subscriptions received by Williams & Whiting, No. 118, Pearl-street, New-York.